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Project I.D. No. 78

NAME: Noji, Kiyoshi (Rev.) DATE OF BIRTH: 1899 PLACE OF BIRTH: Miyagi
Age: 75 Sex: M Marital Status: M (?) Education: College & Theology School

PRE-WAR:
Date of arrival in U.S.: 12/1926 Age: 27 M.S. S Port of entry: San Fran.
Occupation/s: 1. Student/Pastor 2. Minister 3.
Place of residence: 1. Wintersburg 2. Berkeley, Ca. 3. Princeton, Ore.
Religious affiliation: Christian Church 4. Salem, Ore. 5. Hanford, Ca.
Community organizations/activities: 6. Salinas, Ca.

EVACUATION:
Name of assembly center: Salinas Assembly Center
Name of relocation center: Poston WRA Center, Arizona
Dispensation of property: Names of bank/s:
Jobs held in camp: 1. Minister 2.
Jobs held outside of camp:
Left camp to go to: Gilroy, California

POST-WAR:
Date returned to West Coast: 1945
Address/es: 1. Wintersburg 2. Seattle, Washington
3.
Religious affiliation: Christian Church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Heihachiro Takarabe Date: 5/19/74 Place: Seattle, Wash.

Translator: Yasuka akamatsu

NAME: The Reverend Kiyoshi Noji 4826 27th avenue South Seattle WA 98108 address tag attached to envelope

AGE: 75

BIRTHDATE: 1899

BIRTH PLACE: Miyagi Prefecture, Japan

WHAT YEAR AND AGE DID YOU COME TO THE U.S.?

1926, 27

MAJOR OCCUPATION: Minister

RELOCATION CAMP: Poston

Interviewed date: May 19, 1974

Interviewer: The Reverend Heihachiro Takarabe

Translated date:

Translator: Mrs. Akamatsu

REV. KIYOSHI NOJI

Q. I would like to ask some questions about yourself. First, will you please tell me your name?

A. My name is Kiyoshi Noji.

Q. Where were you born?

A. In Miyagi Prefecture, Japan. A village north of the city of Sendai.

Q. What year were you born?

A. In the year of 1899.

Q. Then you are 75 years old now.

A. Yes, I am 75 years old.

Q. How far up did you go to school in Japan?

A. I went to "Tohoku-gakuin" (Tohoku Seminary), a Christian mission school in Sendai. I completed my high school, college, and one year of the theology school there, and then came to the United States.

Q. How many years of elementary education did you have?

A. I had eight years of elementary education, five years in high school, four years in college, and I took one year of preparatory course to enter theology school.

Q. Did you enter theology school soon after you came to this country?

A. Yes, I went to the Pacific School of Religion and received my Bachelor of Divinity and took a post graduate course at Princeton and received the Master's degree.

Q. First, I would like to ask about your life in Japan and then about your life in the United States. What was the occupation of your family?

A. They were farmers.

Q. Were you the eldest child?

A. No, there were six of us and I was the second from the youngest, but my younger sister died when she was young.

Q. How many boys were there?

A. There were four boys including myself and two girls.

Q. Your father wasn't a Christian, was he?

A. No, his religion was Zenshu Buddhist. My ancestors were all Zenshu.

Q. What sort of a person was your father?

A. My ancestors were "Samurais" until my grandfather's time. "Samurais" were abolished after that so my father became a farmer.

Q. What sort of personality did your father have?

A. He was brought up in the old way and was very strict. My ancestors were all very close to Zenshu priests.

Q. Did you go for any Zenshu training?

A. When the priests came around, I went to hear their messages with my father and grandfather. I didn't understand them very well.

Q. Do you have any memories of your childhood days?

A. My mother passed away when I was six years old and I missed her very much. I was physically weak, lonely, and didn't have many friends.

Q. Who raised you?

A. My grandmother and my elder sister did. My sister was only five years older than I but she took good care of me. My brothers did, too, because I wasn't healthy.

Q. Do you remember something about your elementary school days?

A. There is nothing particular. My school principal was very dear to me. When I was graduated from elementary school, he asked me to remain for a while and he offered to help me if I wanted to go to any school. He knew that my brother who was twelve years older than I attended a military

preparatory school and he asked if I wanted to go to the same school. I thought of it but I gave up the idea because I was physically weak. I was weak and didn't have a mother and was very lonely. I visited the Zenshu priest quite often and thought he was great and wanted to be like him. I liked religion from my childhood days. My eldest brother was a military man but my second eldest brother became a Christian. I think he turned to Christianity because he didn't have a mother. I had an uncle in the navy. He heard Christian sermons in Yokosuka (naval base) and was impressed and he used to come and tell us about it and persuaded us to become Christians. We were friends of the Zenshu priests and didn't like it at first but my second eldest brother was moved and he started to go to the Christian meetings with my uncle. Rev. Kikuchi, who is retired now, and lives in Southern California, is my cousin. Mrs. Kikuchi's home was the meeting place for Christians in our area. I started to go to the meetings and my elder sister started to go. My second eldest brother was very faithful. He entered "Tohoku-gakuin" to become a Christian minister but changed his mind and came home because he felt he should take over the farming as our eldest brother was a military man and away from home. He decided to work and send me to the mission school to become a Christian minister. I started to attend Bible classes from about the age of twelve and was serious of becoming a Christian minister.

Q. What di your father think of this?

A. He didn't look very happy about it at first but he didn't say anything. I think he felt sorry for us because we didn't have a mother.

Q. Was your grandfather living?

A. He was deceased by then.

Q. What did you enjoy most when you were a child?

A. I enjoyed going to Christian meetings the most. We lived in the country and there were no other fellowship meetings. After completing junior high school, my cousin and I enrolled in high school at "Tohoku-gakuin", a mission school located in Sendai City.

Q. Do you remember any war?

A. Yes, I remember sending off soldiers with my mother when I was about six years old. It was in the year of Meiji 37.

Q. Your mother was living then, wasn't she?

A. Yes.

Q. What did she die of?

A. She died in childbirth. The child died, too. At the time of war, I remember when the government needed horses, they requisitioned farmer's horses, too. When ours was taken, our family fed him with "Miso soup" and walked with the horse quite far to send him off.

Q. Did the horse come back?

A. No, he didn't come back.

Q. What else do you remember?

A. When the Japanese-Russian war ended, there was a victory parade. I went to see it. My uncle came back, too.

Q. What was your high school social life like?

A. I was healthier then and I enjoyed it. It was a missionary school and there were many teachers and we received a Christian education. I always attended the Christian Young Men's club meetings. When I was in my senior year, I was sent to a Christian Young Men's Conference at Gotemba (near Mt. Fuji) as a delegate. It was the first time I left my home town and was very impressed listening to great speakers.

Q. Where did you go after you graduated from high school?

A. I entered the school of liberal arts at the same school which was a three year course in preparation for theology school. I studied English, foreign and Japanese literature, etc.

Q. What kind of literature was there?

A. I read Shakespeare and translations of famous literature and was very impressed.

Q. How did you get to know about America during your school days?

A. The President of our school and many teachers were from America. We had many visitors from America, too. The financial supporters of "Tohoku-gakuin" (means Northeastern Institute) from America came to see us quite often and talked to us. The the teachers who went back to America on furloughs would come back and tell us about their trip and so forth.

Q. Did this school have from high school up to graduate school?

A. Yes, high school, college, and theology school.

Q. Were you planning to come to America?

A. My cousin, Rev. Kikuchi, came to America ahead of me. That was the reason I made up my mind to come.

Q. Did he graduate from Theology School in Japan before he came?

A. Yes, he did. When I came to America, he had already completed graduate school at Princeton and was the pastor at Wintersburg Church. I went there when I arrived in America.

Q. Did your family approve of your coming to America?

A. My second eldest brother who wanted me to become a Christian minister was very happy about it.

Q. Was your father living then?

A. No, he was deceased.

Q. What sort of people did you meet on the ship?

A. There were many Chinese laborers. I came as a third class passenger and it was terrible.

Q. Why was that?

A. We had to sleep in bunk beds in the bottom of the ship. It was in 1926, two years after the immigration law was in effect. I was able to come on a student visa. I had a letter from the President of the Pacific School of Religion showing that I was to enroll in that school.

Q. Japanese were not allowed to come then, were they?

A. Japanese could not come to work.

Q. Was there other Japanese passengers on your ship?

A. I don't remember well. There may have been a few Japanese on the ship.

Q. Then there were many Chinese on the ship, weren't there?

A. Yes, I was surprised to see so many Chinese on a Japanese ship.

Q. Did you stop in Hawaii?

A. I don't remember.

Q. Do you remember anything that happened on the ship?

A. No, I don't remember.

Q. Do you remember going to the immigration office?

A. The ship arrived in San Francisco and I went to the immigration office. Mr. Tomizawa, who was the secretary of the YMCA in San Francisco, was the first to meet me. He was a graduate of "Tohoku-gakuin" ahead of me. There were other alumni in California. I wrote to Mr. Sato, who lived in Oakland, to let him know that I was coming. He asked Mr. Tomizawa to meet me since he was the interpreter for the immigration office. I had no difficulty landing.

Q. Then you arrived in San Francisco?

A. Yes, I arrived in December. Then I went to Rev. Kikuchi's place in

Wintersburg and stayed there until the school semester started in mid-January. I was at the Pacific School of Religion for three and a half years.

Q. How was your English?

A. It wasn't very good, but when I think of it now, I had a very good English professor, Dr. Paul Gilhart at "Tohku-gakuin". He taught us good pronunciation from the very beginning and it has helped me a lot. I didn't suffer with English as much as some others did. His son might be teaching at the International Christian University in Tokyo, now.

Q.. What was your first impression of America?

A. I stayed at the dormitory in Berkeley and was treated well. I think there were some anti-Japanese feelings then. I remember a member of the Oakland Japanese Methodist Church, Miss Yukiko Furuta, achieved exceptionally good grades in high school, but she was not asked to speak as a valedictorian at the time of her graduation because she was Japanese. I read about it in a Japanese newspaper and was shocked. I heard there were other cases like this in California.

Q. You were treated well by Caucasian teachers while you were in Japan. Have you felt any difference while associating with Caucasians since you came to this country?

A. I don't remember encountering any ill feelings. I think it is because my contacts and associates were with Christians and I attended Christian gatherings mainly. After the war broke out, there were many shocking incidents.

Q. Let's talk about wartime later. When you came to America, what were your difficulties?

A. I don't remember any. As students, we lived a simple life and we were young.

Q. How old were you when you came to America?

A. I was 27 years old.

Q. Were there any sad occasions?

A. No, I don't think there were any.

Q. Any comical happenings?

A. There was an Egyptian student at the dormitory and he used to prepare tasty food for us. I wanted to return his kindness. One day, I went shopping and found some pretty persimmons. I bought some and brought them back to the dormitory and told my Egyptian friend that the fruit was delicious. He took a bite and made an awful face. I took a bite and found out that they were puckery persimmons. I didn't know that we were supposed to wait until the fruit softened and sweetened.

Q. Were there any other incidents?

A. When I was at Princeton, other students had girl friends or fiancees and they waited for letters to come from them. I wasn't interested in girls or getting married at that time and had no girl friend. When my good friend asked me why I didn't receive any letters from girls, I told them I was already engaged. A few students came to my room and searched for proof, but they didn't find anything.

There was another incident. A letter written in Japanese came to the school office minus the outside envelope. School officials thought it was an application and wanted me to read it. I read it and found out it was a nice letter to a student from Kochi, Japan, from his girl friend. I couldn't bring it to him, so I put it under his door and one day asked him if he got the letter. He asked if I had read it, but I told him I hadn't and told him what had happened.

There were seven or eight Japanese students at Princeton. One of the students was Katsukei Nakamura, a commando in the Japanese Navy who was

married to General Togo's niece. He was sent over to study by the Navy Department. He was an interesting person to talk to and wasn't arrogant at all like some officers. He wanted to see all he could while he was there. He attended our prayer meetings and went to dance parties, too. During one summer vacation, a couple of members of the Japanese Embassy staff from Washington, D.C., came to study at Princeton. One was a captain and the other was a first lieutenant. The three decided to take a trip to the Southern states and they made plans. One was to research on the history, one to study the geography, and the third to study facilities.

One day, all of us Japanese got together and started talking. The debate turned to Japanese Shintoism and Christianity. The young man from Kochi was an eloquent speaker and I think he won the debate. I think the captain from Washington, D.C., gave in but said he couldn't change from Shinto.

After the three returned from vacation, we gathered at the dormitory again to hear about their trip. They evidently visited the school that Booker T. Washington established. They told us that when the Negroes at the school heard that the three were Japanese Navy men, they gave a big welcome. They were taken to a room where pictures of two Japanese were hung. They were pictures of Prince Saionji and Count Makino, who were delegates to the Versailles Treaty after World War I, where count Makino made a speech on equal human rights. The Negroes heard about this and in respect for these men, they hung their pictures at the school.

At Princeton, I heard a famous Presbyterian, Henry Van Dyke, speak. He was a little man, but a great speaker. He talked about Charles Hodge.

Q. Do you remember anything at the Pacific School of Religion?

A. There was a professor named Dr. Saunders who had been a missionary to India.

He taught comparative religion. He was good to us Japanese. He wondered if I would write my thesis under him, but I wrote my thesis under Dr. Buckham. (spelling?). At that time, Togar from India came to America but he came without a passport and couldn't land. I think Dr. Saunders knew him and went to see him on the ship. There were commotions at the school.

Q. Were there racace problems around that time?

A. I think the minority races were quiet and did not speak out as they are doing now.

Q. When did you get married?

A. In 1934. I was the pastor of a Japanese Church in Salem, Oregon, for a while and was a part-time student at Williamette College.

Q. Was the Salem church a Presbyterian church?

A. No, it was supported by both Methodist and Presbyterian Boards. The women of the churches in the city also helped. Dr. Frank Herron Smith was the the superintendent and leaned more toward the Methodists, and Methodist preachers were appointed. When a Methodist preacher was not available, a Presbyterian was appointed. I was ordained in Los Angeles but had no place to go. There was a vacancy in Salem so I was sent there. That was my first ministerial appointment.

After being in the United States for eight years, I decided to become a full-time minister. Instead of going to Canada or Mexico and returning with changed status as some people do, I decided to return to Japan and have my status changed and re-enter the United States as a minister.

Q. Were ministers allowed to come?

A. Yes, they were.

Q. Did you get married while you were back in Japan?

A. Yes.

Q. How did you get married?

A. My friend, Mr. Nakamura, introduced me to my present wife. She was a member of the same church he attended in Fukushima Prefecture. My cousin, Rev. Kikuchi, was also visiting Japan at the time so he officiated our wedding ceremony.

Q. Then you were united through the church, weren't you?

A. Yes. My wife had attended Christian church school since her early childhood.

Q. Was she from the same church that you had attended?

A. No. She was a Presbyterian Church member in Fukushima and I was a member of a church in Sendai before I came to America.

Q. While you were attending school in the United States, how did you finance your education?

A. Both the Pacific School of Religion and Princeton gave me some financial support and I also worked during the summer.

Q. What sort of work did you do?

A. I did some fruit picking.

Q. Where did you do this?

A. In Vacaville, San Jose, and Santa Clara County areas in California.

Q. Did you make very much?

A. I think I made about $ 3.50 a day, but we had to pay fifty cents a day for our meals. I cleared almost $ 100 in a month.

Q. Was that enough?

A. I also worked about half a day on Saturdays around the campus. There were many Japanese students around and it was peaceful in those days. I enjoyed my school days.

Q. Did you ever get homesick for Japan?

A. No, I don't think I did. I was raised without a mother and was used to loneliness.

Q. How long did you stay in Japan when you went back and got married?

A. Not too long.

Q. Where were you appointed when you got back to the United States?

A. I was transferred from Salem to Hanford, California. I was pastor of the Salem church from September 15, 1931 to August 31, 1934, and in Hanford from September 1, 1934 to September 30, 1939.

Q. What was the Hanford church like?

A. It was a small country church and was very good. It was the first church for Mrs. Noji and I think it was good for her to be in a homelike atmosphere.

Q. Do you remember something special there?

A. We were very close to each other. The officers of the church were good people. I enjoyed and appreciated them.

Q. Then did you go to Salinas Presbyterian Church in 1939?

A. Yes, it was an exchange of pastors. I went to Sainas and Rev. Inori moved to Hanford.

Q. The feeling was that the Salinas Valley wasn't good at that time, was it?

A. It wasn't very good. Especially when the war broke out. Japanese farmers in Salinas grew very good lettuce and carrots.

Q. Do you remember the day that Pearl Harbor was attacked?

A. Yes, I do. I spoke to a women's group in San Mateo that day. After that meeting, the women started to talk about the bombing of Pearl Harbor that morning. It was the first occasion that I heard about it so I went out to get a newspaper. It was already in the papers. I wanted to go to San Francisco but my wife spoke against it so we decided to return to Salinas. We passed by Moffett Field and noticed that the planes were gone that day. When we passed a gasoline tanker, the driver gave us a dirty look. In Salinas, there was a lot of commotion already.

As you know, Fort Ord is near Salinas. I remember sending off soldiers to Bataan in the Phillipines before the war broke out. When Japanese soldiers invaded Bataan, there were many casualties among our soldiers which created additional anti-Japanese feelings.

There were many instances such as while I was discussing with Caucasian pastors whether there were possibilities of storing Japanese evacuees' belongings in their churches, someone in the telephone office would cut us off. While we were having prayer meetings, someone dropped a heavy object on the church roof to disturb us. Mrs. Noji had surgery for gall stones just before the evacuation. We had difficulty going to the hospital to visit her because of the curfew regulations. The doctor did, too. She was still quite weak when we evacuated.

When the war ended in 1945, most of the pastors went back to the churches where they evacuated from, but the superintendent of our churches, Dr. Chapman, did not let me go back to Salinas. He thought it was dangerous to go back there so soon. I think Dr. Chapman or his brother went to the Salinas church for a while. A vacancy occurred in Wintersburg Church in Southern California so I went there.

Q. At the time of the evacuation, where did you go to first?

A. Salinas Assembly Center and Poston WRA Center in Arizona. We were in the assembly center for only a short while. It was July 1, 1942 when we entered Poston.

Q. How was the housing?

A. It was built very poorly. The weeds showed up between the floorboards.

Q. How was the food?

A. It wasn't very good but we knew it was war time. We believed America would give us better food than any other country under the circumstances.

Poston wasn't a good camp. Some evacuees protested that the conditions were against the Geneva Conference agreement. There were some bad Caucasian employees; they did something and we couldn't get the food we were supposed to get at times. General De Witt came to visit and things got better. Older people got used to camp life and some hated to leave when the war ended. They knew they had to find work.

Q. Were they any incidents at the camp?

A. There were demonstrations for better food. A few pro-Japanese radicals caused trouble by intimidating families that had men in the service. They assaulted Niseis who worked as leaders in the camp. They were arrested and taken to jail in Phoenix. Some of their mothers came to me for help in getting these men back.

Q. What was your opinion on the "Loyalty" question?

A. I remembered reading somewhere that General Araki of the Japanese Army once mentioned that if a war occurred between Japan and America, the Nisei American citizens should stay loyal to America, the country of their birth. I wrote about this in our church news on Dec. 14, 1942, a week after the Pearl harbor attack. I stated that by staying loyal to the United States, they will gain honor for Japan. Our church lay leader showed the written article to the chief of police. Therefore, the Salinas Police Chief was very good to me and gave me permission to go wherever I wanted.

After the Pearl Harbor attack, the FBI men from San Francisco came to Salinas every day. I went around every day to check on our church members to see if anyone had been taken in. In those days, we didn't know who would be taken in, so most of the Issei men had a couple of small suitcases packed and ready.

Q. Were prominent men taken in?

A. One of our important elders, Mr. Yamaguchi, was taken in.

Q. What did you think of the Niseis who volunteered into the U.S. Army from the War Relocation Centers?

A. I was for it. I thought there was no other way out.

Q. Did you feel that it was wrong of the U.S. government to intern Nisei citizens?

A. Yes, I did. But it was time of war--hysteria--and we couldn't do anything about it.

Q. At the time of the evacuation, did Caucasian churchmembers help you?

A. Yes they did. They encouraged us by saying the war would not last long. At Christmas time in the center, we recieved a huge amount of gifts from outside Christian churches. Mrs. Noji was so busy making plans to distribute these gifts that she became ill at times. We were able to have nice Christmas programs in the Center.

Q. Then the outsiders knew about these centers. The churches that sent these these gifts, were they mostly West Coast churches?

A. Yes, they were. Many sympathetic ministers came to see us. Dr. Hunter, a pacifist (one of the three famous Hunter brothers) said it was wrong of the United States to drop the A-bomb on Hiroshima and Nagasaki, Japan. I was waiting for President Truman to say this, but he never did.

Q. What kind of hobbies do you have?

A. Reading, rock collecting, astronomy--I have many hobbies.

Q. How many children do you have?

A. We have no children.

Q. What sort of religious gatherings did you have in the Centers?

A. We had meetings in the Japanese language for the Isseis and in English for the English speaking group. We also had church school. I was one of the

ministers for the Japanese language division in Poston, Arizona, Center. We had good attendance as there were so many people and no where for them to go. Many who never had attended a Christian Church came.

Q. Then you worked as a minister in the camp and recieved $19.00 per month.

A. Yes.

Q. What sort of meetings did you have during weekdays?

A. We did visitation mostly and had home meetings and Bible studies.

Q. Since going to camp, do you think the Japanese Christians' spiritual life advanced?

A. Yes, I think so. We had a lot of time and no other side distractions. It was wartime and it gave us time to think seriously.

Q. Did radical Japanese say that the Christian ministers were spies for America?

A. Some may have thought so, but I didn't hear from any. Poston Center was rather peaceful.

Q. When did you leave the Center?

A. We went to Gilroy Hot Springs. (The Hot Spring was owned by a Japanese Presbyterian.) I suffered sunstrokes in camp and my wife was in weak health so we stayed at the hot springs for a while and recuperated. Then we were appointed to the Wintersber Church. It was a small church and everyone was good to us.

Q. Did you stay there until 1949?

A. Yes. I came to Seattle in 1949 and have been here ever since. I was fifty years old when I came and am seventy-five years old now.

Q. This is a large church, isn't it?

A. The Japanese United Methodist (Blaine Memorial UMC) and the Japanese Baptist Churches are larger.

Q. Where were you during the Depression?

A. I was in Hanford, California. It was a terrible depression.

Q. What do you remember about it?

A. Hanford looks good now, but the houses were badly in need of painting and repair then. Grapes were left in the field uncared for. People were riding around in old cars. People came from other states looking for jobs but there weren't enough jobs. Signs were put up telling them not to come. People lived under bridges and so forth. Many Oklahomans came to California then.

Q. How were the Japanese?

A. I don't think the conditions of Japanese people were that bad. It was a hard time--we couldn't withdraw as much money as we wanted to from the banks because of the moratorium. Ministers' lives were hard, too.

Q. What was your salary?

A. I received $75.00 per month at Salem and $100.00 at Hanford because I was married then.

Q. Were you able to make a living with it?

A. Yes, we managed. Church people were nice to us.

Q. The Isseis went through many oppressions but they don't seem to have hatred for the white people. What do you attribute that to?

A. I think the Japanese Isseis are quiet and peaceful people and I think their education and upbringing in Japan contributes to this. They do not like to fight. They are grateful for the kindness they receive and they like to reciprocate.

Q. I think the Japanese Isseis had one of two very close Caucasian friends. Do you think this is the reason?

A. That is possible. Do you know this missionary who took goats to Japan? (Dr. Herbert Nicholson) He sent his son to Poston Center with many gifts.

This young man spoke in fluent Japanese and we were all surprised. I think he was raised in Japan. Japan's Crown Prince's English teacher, Miss Rhodes, came to our camp also. It was the time when people in this country were discussing the bombing of the Imperial Palace to end the war quickly. Some said the Japanese would never forgive that. My opinion was the same and so was Miss Rhodes'.

Q. Going back again, do you know of any hardship that the Isseis went through soon after they arrived here?

A. Because of language difficulties, they did many awkward things. The work in the lumber yards and railroads must have been very hard because the Japanese men were small.

Q. When you came, were there many Japanese women?

A. There were many here then but the number was less than men.

Q. Did they have very many problems because of that?

A. Not too many because the Japanese do not like to bring disgrace upon themselves.

Q. Have you heard of any women who came as a picture bride having problems?

A. For some, the situation was not as they had expected. Some wanted to return to Japan but they stayed here because they couldn't return.

Q. After living in the USA for some time, do you have any deep thoughts?

A. I believe that Japan will not be saved unless more Japanese become Christians. I pray that the "Kyodan" (Christian Council) in Japan will go all out and we Christians in America must help them.

Since the Watergate scandal, my thinking of America has changed some. Before watergate, I knew there were some criticisms, but I thought this was a Christian country. Now, I think differently. As Billy Graham has said, Most of our last several Presidents have been Unitarians.

Q. As an Issei, what do you want to convey to the Sanseis?

A. First, I want to bring up some good points of the Sanseis. The Sanseis are broad in their thinking like the Americans. The Isseis were raised in a small country and their thinking is not broad. Caucasian churches think of world-wide mission. The Japanese Isseis do give to world benevolences, but their thinking is shallow in this area. God is world-wide and we must think world-wide.

Q. What do you think of the Sansei identity as a Japanese?

A. I think that's important. I think Japanese have many good points. I think the Sanseis can contribute more to this country by knowing more about Japan. The Japanese tradition of "loyalty" is a strong point. We must apply this to our faith in Christianity. Another good point is "Reigi" (etiquette). We are too busy these days but we should apply what we can to our daily life. And another is "delicacy." Mrs. Noji's group is in a poetry class today. There is beauty and delicacy in such art. We do need "masculinity" but we also need "tenderness". Rev. Kanzo Uchimura said that Japan had many saints such as "Shinran-Shonin," "Honin-Shonin," and "Nichiren-Shonin." He said these saints were great and they rank high in the world. The reason it's hard to spread Christianity in Japan is that they already have deep faith in other religions. It has to be something better for them to change.

Q. These tapes will be translated into English and may be used to write a book. Is it all right with you? Also, you have the right to these tapes. Would you like to keep them or give them to the committee?

A. I will give them to the committee.

Q. Then will you please sign this authorization? Please put today's date, May 19, 1974, and fill in your address.

A. Yes, I will do so.

"The End"